

First Timothy Chapter 4 Part 2

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SUMMARY KEYWORDS

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When we look at the apostle Paul, he was a man of great faith, not just faith in regard to what God has promised, but also faith in what a person who is totally surrendered to the truth of God can accomplish. Paul had high expectations that God can use individuals to do His work, and can bring change, a great change in this world. So let me ask you do you want to be a source of change not just in your life, but in your family, in your community, and even beyond? What is so exciting about will book that we're studying First Timothy, is that here in this Book, God reveals through what he inspired Paul to write down principles, truth, many words of instruction, in order that we will do things that are supernatural, that there will be a transformation in our life and where we go, that we're called to have a great influence. And what he shares with Timothy are the principles the truth, in order to accomplish that. So let's begin to get your Bible and look with me to First Timothy, chapter four. Now, again, in these verses that we're going to be looking at deceiving. We see instructions, we see an emphasis upon doctrine, the truth of God what the Scripture reveals. And it's only when we apply these things properly to our life in faith in submissiveness, with an expectation that God's going to move in light of these things, then we're going to be individuals that are going to be instruments of change, and that we're going to see a glorious change, a godly change, a righteous change a holy change in where we are, we're called to have an influence. Let's begin, we started this chapter last week. And we're going to begin where we left off, and that is in first Timothy chapter four, and verse six. Now, as always, I want to be translating from the Greek in a very literal way. So pay attention between what you're hearing and what you're seeing. And it might give you encouragement to go back and to pay greater attention to what is literally said, in this passage, we read in verse six, these things set before the brother, now the term brother and is really brothers in the plural, but it's an inclusive term. Oftentimes in Greek, we see the same thing in Hebrew, that the masculine plural, plural is used, but it's inclusive to women as well. So he says these things, these things which he has said, and what he's going to be revealing, he says, lay these things before, set them in literally, it's a word for set these things under meaning this, these are the things that are the foundations of our faith, for the brothers and sisters lie in order that he says You be a good servant of who of Maasai your shoe, having been nourish with words, the words of faith. So I think it's a very significant term here having been nourished. It's the word of God that nourish us and that nourishment provides strength. There is benefit, there's an outcome. When you are under nourish, you don't think well, you don't behave well. It hinders every aspect of that person's existence. So when we are nourished properly in and with the words of God, the words of faith, there's going to be an outcome, it is going to enable us as he says, Here, to be a good servant of Messiah, and really begins with a decision. And that's this. Do you want to be a good servant? See too many people who claim to name your show, really, they're not interested in serving, they just want to receive, they want God to be doing

things for them, rather than understanding that their salvation gives them the potential, it sets them on a course in order that they be doers of these words of faith, that they act in the light of His truth in the life of others. That's what He's emphasizing here. And it goes on to say, and the good doctrines. So it says here, that one of the things and we see a correlation between how the Scripture is set up between good doctrines, the good teachings, and being a good servant, these two things go together. And then he tells us also, that we follow these things following he says, you follow them closely. So this means that that Timothy is called to give great attention, that you follow after these things closely, with with great concern with great emphasis in your life. Now look at verse two. But the and it's talking about those things that are profane. And what it is, is those things that it's better not to embark in meaning have no relationship with these things. So the things which are profane that you ought to stay away from, he says, but the profane and you uses the word myth. And the word that describes it is a word that describes an older woman. So a old woman's tale is what it's speaking about here. He says these things, and he uses a strong word. He says, refuse, reject, do not have anything to do with them. In other words, so the good doctrine, those things that nourish those things that are based upon the truth of God, he says, These things that you need to be nourished in and that you need to, to, to walk closely, following after them. But in contrast to that, and that's why we have the particle day to show in conflict with this, that which is profane, old wives tale. The these things you refer refrain from, but second part of verse seven, but

08:27

train yourself, for godliness, or with godliness. And this all comes out to one purpose, that word for godliness, deals with a righteous behavior, something that manifests the attributes the character of God as only the Spirit of God will allow. So we need to, in short, what he's saying is, be very careful in what you are, are placing within you spiritually. What is the food that you are consumption consuming? Is it the word of nourishment from the words of faith? Or is it nothing more than myths and legends? And one of the problems that we see in Judaism, and we see this same thing happening within Christianity is that there is a growing emphasis upon what I would call fabricated testimony. Things that people are saying that I don't believe are true whatsoever. All of these experiences that people say, Oh, they died and they went to hell, or they died or were close to death and they were taken to heaven for a moment and they come back with some message. These things are what he's talking about. These tales, these myths stay away from them. What you We should be nourished upon our the words of faith from Scripture. Now, does that mean that testimony doesn't have a place? No testimony can be powerful, but you need to pay attention to the one who's testifying, who they're associating with, and how that testimony is being used. If it's always been used to sell so called resources, I would run from it. Because this is simply manipulation. And we see it so frequently on on Christian television networks, these testimonies now buy this resource, buy this book, buy these CDs and such, so that you can whatever, not have godliness, move on. He says in verse, verse eight,

10:51

for bodily exercise, is of a little benefit. So it has a benefit, but it's a little benefit. But he goes on to say, but godliness, it says, With all is beneficial. And the importance is this, that physical exercise, it has a benefit, in a small way, but godliness when it's exercise, it has a benefit in every aspect, in all ways. That's what he's saying here. And then he talks about holding the promise of, of life, this present life, and that one which is coming. So when we exercise godliness, it has a benefit. Now in this present life,

and in the life that's coming those things that are in the future. It prepares us for what we will experience both in this world and in the kingdom of God. So it's not that bodily exercise is of no value. It's a little value in comparison to godliness, walking in the truth of the Word of God, exercising a behavior, and he's going to be speaking about how important behavior is. Now, this is where people sometimes get confused. And that is this. We're not saved by our behavior. That is effect we're saved by grace. But the problem is, therefore people think that our behavior, our deeds, or actions aren't important. That's not what the Word of God reveals. We need to see that it's speaking about two different aspects, important aspects of one's life. One is how we're justified how we're saved. And the other is how we live having been saved by God's grace. And this is going to become clear in a moment. Look down to verse nine. Now nine, this verse begins with the word faith, or faithful, and it says the word faithful, it's a faithful word. That's what He has for us. And it says that it's worthy. For all receiving that we receive the word because it's faithful, and we receive it fully. We don't doubt we don't take partial, well, I'll accept this, but I won't accept this. This is for some other time. It's not for now, all of these violate those thoughts violate what he's saying here in verse nine Word says, The Word is faithful, and worthy for all receiving all acceptance firsthand. For this also, we labor and we suffer reproach. So we do these things, we work at them, and we're willing to suffer reproach. Now I would highlight that because there's a difference if you're following a newer translations. It is not based upon the same Greek texts that I'm using. And they will have a different word. It's similar, but it's different. They will have a word that speaks to striving. Now, the best texts has a different concept. Why? Well, when we look at the verse, Look again at verse tense, verse 10, for this also, we labor. Now this word for laboring is very closely related to striving. It's a word of work, of doing of action of effort. Now it's If you follow the the Nestle Allen texts, it will have the word strive which is very similar to the first word, similar in meaning.

15:12

But if you follow the Textus Receptus, which I have, it has a very different word in meaning. It doesn't mean to strive but rather it speaks to the fact that as we labor as we work, we are also going to suffer reproach, how to understand this, very simply, when we stand up for good doctrines, the doctrines of Scripture, we are going to be scoffed at, we are going to be criticise, we are going to be called names we are going to be seen as a bigot, seen as a hater, seen as all types of negative things. This is what the Textus Receptus this word is relating to that, yes, as we toil understand that this labor is not going to be applauded by the world, but rather it says here, that we are going to suffer reproach that we're going to be looked down upon. But that's okay. Why? He says, because we hope upon the living God. Now, normally in Greek, when it speaks about hope, the preposition that follows it is upon. And it just tells us that the foundation of faithfulness is hoped, we build off the hope that the word of God reveals. Understand this, I've said this many times, but it's important, and that is this. There is a strong correlation, like to say, an inherent relationship between hope and the written promises of God, we find in the Scripture, it is those promises that should be the foundation of our spiritual commitment. Now, we're not talking primarily about doctrine, theological doctrine. We're talking about promises that God makes when we implement his doctrine into our life, what we can expect God ultimately to do. And oftentimes, this word hope is related to the kingdom promises. So notice what he says again, verse 10, for and literally it says, For for this, two different words, and it makes it most emphatic It emphasizes for this, this doctrine, this truth, this call this purpose, he says, For this also, we labor, and we endure

reproach, we suffer reproach, because we hope upon the living God, who is and now it's going to get very interesting, who is the Savior of all men, especially

18:09

believers. Now, many people look at that and say, Wait a second. I mean, he saves everyone. This is not what it says. He says that he is the Savior to everyone, no one is going to be saved. Apart from him. He came and did the work. And this challenges, one of the doctrines of Reformed theology, and I'm speaking about Calvinism. Calvinism speaks of and they even use the wrong term. Because when we look at Messiah, he did not come simply to atone, but rather more than that, he came to redeem. And there's a huge difference between these two concepts. A Tobin atonement is a covering account. totalement does not remove one's guiltiness. It only keeps the punishment the judgment at a distance for a future time. Redemption deals sufficiently perfectly with that sin removes it erases it. So there's no longer any judgment hanging over us. It's all been dealt with. And we've been totally forgiven. And the judgment goes away, because Messiah took it upon himself for us. So Calvinism had speaks about a limited atonement. What did they mean by that? That Messiah only died for the elect? His blood was never given for the individuals who would be lost. Now there's many scriptures that speak against this, where it says, for example, and First John, or it says that you He died, not only for us, but for the world. For all the sins of the world, very important horse, John 316, For God so loved the world, not just the elect, but the world that He gave His only begotten Son. And what this scripture is saying here, look again at the end of verse 10, who is the Savior of all men, meaning, there is no other Savior than God, God, Messiah shoe. But namely, he is going to be the Savior in in practice, in reality of who the believers, he's the savior of humanity, but the only ones who's going to receive that salvation are believers. First left, he says here, that you are to, to command these things, and also teach command them meaning this, it's not a question of, of suggesting, wanting people to give them consideration, a very strong concept. He says, command these things, and also also teach. And then verse 12. We know that Timothy, he is not a novice, meaning he's not new to the faith. He is a mature believer, but he is still young. He has a youthfulness about him. And notice what Paul says to Timothy to encourage him, he says, verse 12, no one, your youth, youthfulness, let despise. And the word here is to think down. A condemning. So he says, Let no one condemn you because of, of your youth. But don't focus on what people are saying about you. But rather he says, but be. And this is a an example, a pattern. So he says, Don't focus upon what others are saying, because you're a young man. He's a mature believer in faith. And he says, Be an example, a pattern

22:25

for believers in the Word. So for those who believe in the word, you be an example of that, and to do so, and notice what's emphasize. How do you have that influence? How do you bring change in his situation, he's going to tell us in this verse, in my opinion, this verse is one of the most practical ones and insightful ones with an all of this a pistol, he says, being an example for believers in the word, in behavior, in love. It says here in the Textus, Receptus, in spirit, I believe Nestle Allen, ignores that eliminates that in love in spirit and faith, and in purity. Now, these things are Foundation, let's look at them again. He says, Be an example, for believers to these believers in the work. Now the words mentioned first, because it's the foundation. It is where we learn all the other things we're talking about. The next thing he speaks about his behavior, how do I know the right behavior, it's in the word, Scripture reveals it to us. So He's emphasizing be this pattern. Give this example. You live in a way that

describes what faithfulness is all about how to apply properly, the Word of God to your life, and that's going to impact behavior. It is going to manifest love. It is going to be done in the Spirit. It is going to be an outcome of faithfulness, and it's all going to manifest purity. Now, I want to talk a moment about this word purity. In the Hebrew Bible, we have two concepts to May and to whore to May is impure, defiled, and of course to whore would be purity. Now, how can we understand this in a practical sense, because we all want God to move in our life to do something to bring change. And the question is, is he going to do that? Well, it depends. When we are in a condition of impurity, the What is that? We're not walking in truth, we are not demonstrating faith we do not have the proper behavior. We are not exemplifying and sharing love, we are not being moved and empowered by the Spirit. Whenever these things are happening in our life, we know something that the cause of it is defilement. God does not work in that which is impure. But purity. In fact, what I want to share with you is from an Old Testament perspective, that which is unclean, that which is impure, basically rejects the blessings of God rejects the word work of God in life, meaning this, when something's impure, something is defiled, God is not going to deal with it, it is going to be set aside by God. But that which is pure, that is going to be a recipient purity brings about the work of God. So a pure one will be a recipient of the work of God, and that work of God is going to be leading to one being blessed. So this concept of purity is so important. move on now to verse 13. Now, all of these things he saying to Timothy, and remember, we saw earlier in our study,

26:32

that Paul's desire is to visit him. He's writing this first epistle, in order to set things in order to give counsel to Timothy, in order that the people the congregation understand the the mind of God for a local congregation. So he says, I'm writing you this until I come. But he says, until I come, he says, Hold fast. That means deal faithfully, behave frequently with what what we have a word for readings. And what is speaking about here is probably most Bibles, I believe, translated this way, talking about the public reading. Remember, not everyone had a copy of Scripture at their home, in order to hear and be taught the Word of God, they had to come to an assembly, where someone who was knowledgeable, trained both in the Word of God, and and in reading the Scripture could proclaim it. Now, this is very similar to what we see in the Jewish community. Because in the Jewish community, three times a week, on Shabbat, on Mondays, and on Thursdays, traditionally, the word of God was read publicly, and people would interrupt their life in order to hear scripture. And this is what we're supposed to do today, we may have the Bible at our home, we may have it on our phone, on our laptop, tablet, whatever, interrupt your day, in order that you publicly read, meaning this, that you assemble, that you get with someone, in order that you read out loud, scripture, there's a benefit. This is what it's saying here. There's a benefit of reading out loud, the word of God. So he says, Hold fast until I come hold fast. This reading, and also the encouragement and the teaching the doctrine. So read, encourage, and emphasize doctrine. Now I really wonder today, how many congregations and we know there are some, but I think it's dwindling the number that really emphasize the reading of the Word of God. And then the teaching that's supposed to stem from that reading is clearly connected to the texts. All too often people might read a verse or two or read a passage, but when they get up to speak, what they're talking about, is entirely different, loosely related to if all what was read. This is not what Paul is admonishing. He is making a correlation between the reading of the word encouraging people to follow that word, and then training through doctrines on how to implement that word. in one's life. This is what he's telling Timothy emphasizes, continue hold fast to these three things, reading the Word, revealing it, encouraging people to do it and then training them How to implement biblical

doctrine in their life. First 14, he says many positive things to do. And he says many warnings for a believer. And he says here awarding verse 14,

30:19

do not neglect in you the gift. So in otherwise utilize the gift that God has given to you. Exercise walk in that gift. And he wants Timothy to know that this gift was given he reminds him, it came it was given to you through prophecy with the laying on of hands of the elder, some will say the eldership. It's simply the word elder, singular, but it may in fact be referring to the body of elders. Now, what we find in this passage of Scripture is that there is an emphasis upon utilizing the gift that God has given to a belief. And in this case, it was confirmed to Timothy by an elder or an elder board and eldership. And it was given to him through the laying on of hands first 15 these things, and I believe some translations might say meditate, it's a word of practice, not just thinking, but but doing. So I think it's better to translate verse 15, these things, practice, let them exist in you. So in you, these things are to exist, what things all what what Paul has been discipling Timothy with, just don't emphasize a few of them. Just don't focus on the ones that are easiest, are the ones that you tend to agree with. But he says these things. And the implication is all of these things you practice, let them exist in you, literally, if we take it literally, it says you exist. In these things, you have your life, your existence, your being. In these things. A very strong term, once life is in if you're a believer, the doctrines the truth, the admonitions of the Word of God. And now go to to the second part of verse 15. It says, in order that your progression moving forward. Now what this implies is this, it is only when we practice this truth, we apply it, we implement it in our life, then are we going to mature we're going to grow. And that's why he says here, these two things are put together, in order that your progression. And it's word for manifest, I think some Bibles may translate it is evident that your progression in order that your progression, b be manifested, and it says, among all. Now that can mean among all people in a very public way they can see Timothy's growing his maturity, God working in his life. But it could also mean and it doesn't have to be an either or it can also mean that this progression, this maturity is going to manifest itself in all aspects of his life, that he is going to grow in a holistic way in a believers entirety, meaning every aspect of one's being. And this is what true faithfulness does. It brings all of the person under the authority of God. And that's really what what Paul is striving for. For Timothy, that Timothy would be someone who brings every aspect of his life, every aspect of his very being under the authority of God's truth. Now, we could say under God himself, but we do that, by submitting to His truth. By practicing implementing in his life. God's commands His instructions for us. Well, let's move on to the last verse, verse 16, where he says,

34:53

guard yourself hold fast. In other words, now it's a word which means to hold upon. So however you want to translate it Take heed, you know, hold on to yourself. Also, the teachings meaning this, guard yourself, take heed of yourself. It is a term of warning. Now this word is used frequently, by yourself. Sure, in regard to the last days where it says, take heed. It's a word which means to to be perceptive to understand the things of this world. And what I mean by that is to have discerned and it's not an accident that we see him saying, No, take heed of yourself. Also, the teaching could be understood as the doctrines, because it's when we apply doctrines, biblical doctrines to our life, the truth of Scripture, then, and only then are we going to have that discernment that we can keep ourselves when we are ignoring biblical doctrine, not thinking that this is important, not emphasizing it properly, not not

submitting to it, what happens is, we're not going to be able to guard ourselves. In other words, when we do not walk in biblical truth, it will weaken ourselves spiritually, we will be easily manipulated by the enemy, we will not be able to hold fast we will not be able to remain, we will be worn down. So it's biblical truth that gives us strength. Now, let me just simply say, this isn't emphatically seen in the text, but it's seen in the scripture, and that is this. One of the things that we're called to do against evil is to contend. Many Scriptures speak about this, contending for the faith, going to spiritual war. But understand, there's a time when we're not called to, to confront, but flee. And what's the difference? See, this is a huge biblical truth. And that's this, as long as I am and contending, striving against warring against that which is untrue, that which is against the doctrines of Scripture. When this is going on, we fight. But we need to have discernment because once one, begin to experience hear this carefully, temptation. He's not supposed to contend with temptation. We're supposed to flee temptation. So we're talking about two different things, st many people, and why this is fresh to me is because I had done some counseling this week, where an individual simply was struggling with something. And he felt the godly thing to do would be to remain and try to fight it. And he failed. So when it's temptation, as we see in the principle of Joseph, in Egypt, flee, run away. But when we are contending against against falsehood, we fight. So having discernment, knowing what is the proper response to fight or to flee, air falsehood, we fight temptation. If we're undergoing temptation, we flee here. He's talking about, about warring against those things that are contrary to truth. So he says, guard yourself, holdfasts yourselves also, to doctrine to the teaching, and it says just that the doctrine, the teaching, he says, remain with them. Don't separate yourself from doctrines. And and this is such an important truth, and one that's violated today. Because it's very simple to go up and do human counseling. This is taking on a large part of what should be biblically based preaching, what happens, we find that that people who are supposed to be Bible teachers are going in, they're getting books on counseling, things along, self help, and they believe that this is going to make their teaching popular. Some have the best intent, they believe that this is going to make it very useful and practical to people. But here's the problem. We're not called to do that. Now. The Bible has truth in regard to counseling and principles in it.

39:57

But if all we're doing is counting Don't sleep, the person is going to be ill equipped to stand up against the enemy. Now, what we see here is an emphasis on doctrine. And the problem today is that too many believers do not know the fundamental doctrines of the Scripture. And because they lacked knowing the doctrines, they do not have the capacity to exercise discernment. So they come into a situation they don't have discernment, and they are led astray. They believe that which is false. It is biblical doctrine that gives us discernment to understand what is truth and what is false, what to speak against, and what to, to accept. Without a knowledge of doctrine, you are not going to be able to contend. So we see in this passage, hold yourself fastly Take heed among yourself. And the implication is hold fast to the teaching, remain with them. For this, do, and this when you're doing it, it also knows when he says Save yourself and the ones who are hearing you. Now, a lot of people have a problem. Wait, I thought Timothy was already saved. He is this word is a very significant word. And this has caused a lot of people confusion. For example, a few weeks ago, we were talking about women in leadership. And someone sent me a teaching that a woman gave in conflict or contrasting what I said concerning women in leadership, women teaching over men preaching. And they took issue with the scripture that says she will be saved by childbirth. Well, as we talked about, and here's another example. This word saving does not always mean saving in the sense of the forgiveness of sins, and entering into an

eternal covenant with God, the saving that comes from the gospel. This is a very broad word, and it's used in different contexts. And here, it's talking about saving yourself doesn't mean being saved from from God's condemnation. This word saving can mean simply being healed many times in the New Testament, this word is used for someone who was sick in some way, whether it was a spiritual problem, or a physical problem that disease or demonic possession, then being healed from that it uses word they were saved. It says nothing to do with their eternal salvation. It simply speaks that, at that time, they were healed from that that disease, that sickness, or that that spiritual torment from a demon. It can also mean simply to put things in order, in a very broad sense. It has a meaning of renewal, and meaning of restoration, putting things in a proper order. So what he says simply here has nothing to do with salvation from a gospel context. But simply being healthy spiritually, being in the right order, spiritually. So he says,

43:45

Hold fast yourself, and hold fast the teaching remain with these things, these teachings, these principles for this, doing doing these things. Also save yourself meaning it has a positive, a renewing a restoring it puts you in order and those who hear these things that you are doing, you are teaching that you've applied to your life, when they apply to their life, they're going to experience that same saving that same renewal, that same restoration, that same order in their life. Now, let me conclude by saying this. What Paul is doing in teaching these things to Timothy, it is to put the local congregation how its administered, and put in order the very members themselves that both the institution that local congregation, that entity and those who are part of it, that there is a unity a growing a maturing and empowering a common vision, a common practice on how to To behave and to do things, in order that the order of God is manifested. Why? Well, let's conclude with this principle from the book of Genesis. And that's this. In the beginning things were Toho v vobu. It lacked order. That word can mean Cass. There are many local congregations based upon their doctrines and their practices, they are in chaos, they lacked the order that God would have. It is only when God's order is maintained, that things are going to be good and very good meaning this is going to be in God's order. So that his glory, His presence, His power, His provision, all these things can be received and utilized so that the call of a local congregation, the call that you have on your life that I have on my life, that these things can be fulfilled, and they can be done in a way that's good, behold, very good. And this is what Paul is sharing with Timothy, the biblical truth. Having been inspired by the Spirit of God to write these things down without air in order that the power of God is manifested, so ministry is done, and the glory of God is release. This is what the local congregation the individual believer is called to do. Well close with that until next week. May God bless you, Shalom from Israel